1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

513 It is customary to rise (bŏ'tgal) before the sun has risen, at least in winter. At that season when they sit late telling stories, they retire (k'ta'ndja) when Orion's belt has risen two-thirds of the distance to the zenith (lo'lalŏks, bedtime).

[887] Old people sun themselves on the roof tops. Those who are decrepit and cannot climb into the earth-lodge are housed in mat-houses near-by.

SWEAT-LODGES

343 The earth-lodge is so warm, at least at night, that it might well have taken the place of the smaller sweat-lodges. These however are regularly made, preferably beside a body of water into which the bathers can jump after sweating. The lodges (spo'klĭks) are of two

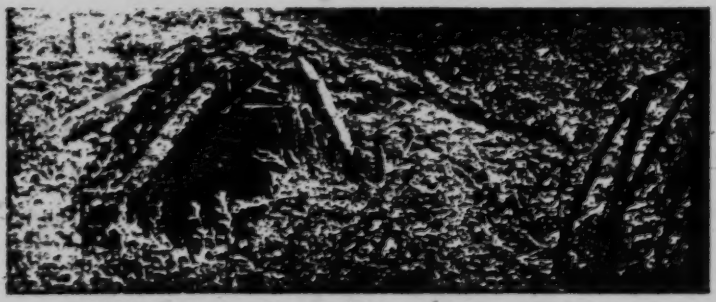

Fig. 20. Winter sweat-lodge. A portion of a summer sweat-lodge appears at the right.

types, differentiated, it was suggested, for summer and winter use. There are now more of the former type in use than the latter, which suggests a case of substitution.

The "summer" lodge is dome-shaped and mat-covered, hence sometimes called stí'na'c like the dome-shaped dwelling. Willows are set in the ground about a circle four to six feet in diameter, arched, and bound together at a height of three and a half feet. There are no horizontal ribs. Tule mats form the covering, with layers of green grass between to prevent the escape of the steam. When the summer lodge is kept for winter use, dirt is banked against the sides. The carpeting is of grass or leaves, green or dry according to season.

The "winter" lodge (ke'lowac, a descriptive term?) is built over an elliptical pit, eighteen inches or less in depth. It is smaller than the summer lodge, and up to five feet in length. The roof over this

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MV	MP	MM	MS	MV
2437. Women	–	–	–	–	–	–	–	–	–	–	–	–	–	+	–	
2438. Children	–	–	–	–	+	+	–	–	–	–	–	–	–	+	–	
2439. Stick sharpened at both ends	–	–	–	–	◔	◔	–	–	–	–	–	(-)	–	◔	–	
2440. Natural vestigial deer metapodial	–	–	–	–	(+)	–	–	–	–	–	–	–	–	–	–	
2441. 1 point when it lands erect in ground	–	–	–	–	+	+	–	–	–	–	–	–	–	–	–	
2442. Person who catches stick wins	–	–	–	–	–	–	–	–	–	–	–	–	–	+	–	
2443. Thrower scores	–	–	–	–	+	+	–	–	–	–	–	–	–	–	–	
2444. Unsuccessful thrower transfers	–	–	–	–	+	+	–	–	–	–	–	–	–	–	–	
†2445. Number of counters	–	–	–	–	10	10	–	–	–	–	–	–	–	–	–	
2446. Jacks	–	–	–	–	+	+	R	–	–	+	R	–	–	+	–	
2447. Men play	–	–	–	–	–	–	R	–	–	+	–	–	–	+	–	
2448. Women play	–	–	–	–	+	+	R	–	–	+	–	–	–	–	–	
2449. Children play	–	–	–	–	–	+	R	–	–	+	R	–	–	–	–	
2450. Stones	–	–	–	–	+	+	R	–	–	+	R	–	–	+	–	
†2451. Number of objects	–	–	–	–	10	10	–	–	–	–	5	–	–	3	–	
2452. Indefinite	–	–	–	–	–	–	+	–	–	+	–	–	–	–	–	
2453. Last object thrown up heaviest	–	–	–	–	◔	◔	–	–	–	+	–	–	–	+	–	
2454. For fun; no betting	–	–	–	–	+	+	+	–	–	+	–	–	–	+	–	
2455. Juggling	–	–	–			+	+	–	–	+	–	–	–	+	–	
2456. Rocks	–	–	–			+	+	–	–	+	–	–	–	–	–	
2457. Acorns	–	–	–			+	–	–	–	–	–	–	–	+	–	
o2458. Number thrown up	–	–	–			2	3	–	–	2	–	–	–	2	–	
2459. Thrown up in both hands, same time	–	–	–			+	+	–	–	–	–	–	–	+	–	
2460. Women	–	–	–			+	+	–	–	+	–	–	–	+	–	
2461. Boys	–	–	–					–	–	+	–	–	–	+	–	
2462. For fun; no betting	–	–	–			+	+	–	–	+	–	–	–	–	–	
Gambling Taboos																
2463. Intercourse taboo before gambling	+	+	+	+	–			+	+	.	.	–	–	–	–	
2464. Only if man has washed in sacred spot, for luck	–	–	–	–	–			+	+	.	.	–	–	–	–	
2465. Intercourse taboo after gambling													◔	–	–	
Amusements																
Toys																
2466. Tops	–	+	–	+	+	+	+	+	–	+	–	–	+	+	–	
2467. Children play	–	+	–	+	+	+	+	+	–	+	–	–	+	+	–	
2468. Adults play								+	–	–	–	–	–	–	–	
2469. Acorn	–	–	–	◔	+	+	–	+	–	+	–	–	+	+	–	
2470. Bark or wood disk, horizontal plane	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–	
2471. Lump of pitch	–	+	–	–	+	–	–	–	–	–	–	–	–	–	–	
2472. Deer kneecap	–	–	–				+	–	–	–	–	–	–	–	–	
2473. Twirl with fingers	–	–	–	+	+	+	–	+	–	+	–	–	+	+	–	
2474. Twirl between palms	–	+	–				+			+	–	–	+	+	–	
2475. Buzzer	+	+	+	+	+	R	+	+	R	R	+	–	–	R	–	R
2476. Children play	–	+	+	+	+	+	+	+	+	+	+	–	–	–	–	R
2477. Adults play			+					+	+	+	–	–	–	–	–	R
2478. Wood or bark disk	–	+	+	–	+	–	–	+	–	–	.	–	–	–	–	
2479. Deer carpal	+	–	–	+	–	–	+	–	–	–	.	–	–	–	–	
2480. Shell disk	–	–		–	+	–	–	–	–	–	.	–	–	–	–	
2481. Acorns	–	–	–	–	–	–	–	+	–	–	.	–	–	–	–	
2482. Shoe-leather disk						R	–	–	R	R	R	–	–	R	–	R
2483. To make snow	+	–	◔	–	–	–	–	–	–	–	–	–	–	–	–	
2484. String figures	+	+	+	+	+	+	+	–	◔	+	–	R	R	+	–	+
2485. Old men, women play	+	+	+	+	+	–	+	◔	–	+	–	–	–	+	–	+
2486. Men play	+	+	+	+	–	+	+	–	–	+	–	–	–	+	–	+
2487. Women play	+	+	+	+	–	+	+	–	–	+	–	–	–	+	–	+

		Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	NT	NM	NS	MV
524	2488. Young people play		+	+		+	+	+	–	–	+	–	+	+	+	–	+
	2489. Static figures	+	+	+	+	+	½	+	–	–	+	–	+	+	+	–	+
	2490. Moving figures	½	½	+	½	+	½	+	–	–	+	–	+	+	+	–	+
	2491. Lips used	+	+	+	+	·	+	+	–	–	+	–	–	·	+	–	+
	2492. Doze in winter only	+	½	–	–						–	–	–	–	–	–	–
	2493. Done any time, for fun	–	–	+							+	–	+	+	+	–	+
[491]	2494. Not done in fall; makes nights long	+	+	–	½						–	–	–	–	–	–	–
	2494a. Stilts	–	½	–	–	½	R	–	–	–	–	R	–	–	–	–	–
	Contests																
526	2496. Wrestling	+	+	+			+	+	+	+	+	+	+	+	+	+	+
	2496. Men, boys	+	+	+			+	+	+	+	+	+	+	+	+	+	+
	2497. To throw man down	+	+	+			+	+	+	+	+	+	+	+	+	+	+
	2498. To judge who is strongest boy	+	+									+	+	+	+	+	+
	2499. No tripping allowed	–	+	–			+	–	–	–	+	–	+	–	–	–	–
	2500. Bets laid, sometimes	+	+									+	+	–	+	+	–
	2501. Fight starts, if injuries result	+	+	+								–	+	+	+	+	+
	2502. Dodging	–	+	–			+	+	+	–	–	–	(+)	–	+	–	–
	2503. Stones	–	+	–			+	–	–	–	–	–	(+)	–	–	–	–
	2504. Hard objects inside geese	–	–	–				+	–	–	–	–		–	–	–	–
	2505. Sand bag	–	–	–					½	–	–	–		–	–	–	–
	2506. Tule, grass balls	–	+	–					–	–	–	–		–	–	–	+
	2507. Two sides	–	+	–			+	+	●	–	–	–		–	+	–	–
	o2508. Number on each side	–	½	–			1	·	15	–	–	–		–	–	–	–
	2509. Racing	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
[562] [859]	2510. Boys alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2511. Girls (prepuberty) alone	+	+	+	+	+	+	+	+	(+)	+	+	+	+	+	+	+
	2512. Boys and girls on opposite sides	+	+	–	–	+	–	–	+	–	–	+	–	+	+	·	–
	2513. Men alone	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
	2514. Women alone	+	+	+	+	+	+	+	+	–	+	+	+	–	+	·	+
	2515. To mark and back	–/	–	–			+	+	–	+	–	·	+	+	+	·	+
	2516. Start at exclamation	+	+	+			+	–	+	+	+	+	+	+	+	+	+
	2517. Rocks skipped across river	+	+	+	+	+	+	–	+	+	+	+	+	–	–	·	+
	2518. For fun; no betting	+	+	+	+	+	+	–	+	+	+	+	+	–	–	·	+
	Storytelling																
518	2519. "True" narratives told any time	+	+	+	+	+	+	+	+	+	+	+	+	+		+	+
	2520. Myths told at night	+	½	+	+	+	+	+	+	+	+	½	½	·		½	½
[516]	2521. Auditors lie flat on back	+	+	+		+	–	–	+	–	+	+	–	·		–	+
	2522. Be humpbacked if sit up	½	+	–			–		+	–	+	–	–	·		–	–
[784]	2523. Taboo to narrate myths in summer	+	+	+	½	+	+	+	+	+	+	+	+	·		+	+
	2524. Rattlesnake will bite	–	+	·		+	+	+	+	–	·	+	–	·		·	·
[887]	2525. Winter will come quickly	+	–	·						+	·	+	–	·		·	·
	2526. Narrated by old people only	+	+	+	+	+	+		+	+	·	+	+	·		+	+
[515]	2527. Auditors bathe early next morning	½	+	+			+				+	–	+	·		+	+
	2528. Makes listeners "healthy"	–	+	+			+				+	–	+	·		+	+
	Social Dances																
	Circle Dances																
535	2529. Circle dance aboriginal dance form	R	½	+	½		+	+	+	+	R	–	R	–		–	–
[417]	2530. Performed in brush corral	–	–	+	+		+	–	+	+	–	–	–	–		–	–
	2531. Performed in open	+	+	+	+		–	–	+	+	–	–	–	–		–	–
[324]	2532. At fall rabbit hunt	–	–	–	–		–	+	–		–	–	–	–		–	–
[321]	2533. In springtime	–	–	–	–		–	+	+	+	+	–	–	–		–	–
[326]	2534. In summer, at any celebration	+	+	+	–		+	+	+	+	+	–	–	–		–	–
	2535. During communal fishing periods	+	+	+							+	–	–	–		–	–

	Kl	Mo	SK	SW	At	AW	AE	WT	WM	WS	MM	MF	MF	MM	MS	MV
♪3451. Girl eats sparingly ... days	5	5	5	10	5	5	5	–	–	–	6	5	6	5	4	28
†3452. Girl eats sparingly ... years	–	–	–	–	–	–	–	3	1	1	–	–	–	–	–	–
3453. Meals limited to twice daily	–	+	+	+	–	–	+	–	+	+	+	+	+	+	+	+
3454a. After sunrise, before sunset.	–	+	+	+	–	–	+	+	+	+	+	+	+	+	+	+
3454b. Fresh fish taboo	+	+	+	–	+	+	+	+	+	+	+	+	+	+	+	+
3455. Dried fish taboo	+	+	–	–	+	+	+	+	+	+	+	+	+	+	+	+
3456. Meat taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3457. Grease taboo	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3458. Salt taboo	–	–	–	–	–	–	–	–	–	–	–	+	+	+	+	+
3459. Berries taboo	+	+	–	+	+	+	–	–	+	–	–	+	–	–	–	–
3460. New crop acorns, seeds taboo	–		+						+	–	–	+	–	–	–	–
3461. Hot food taboo	+	–	–	+	+	+	+	+	–	–	–	+	+	+	+	+
3462. Cold water taboo	+	+	+	–	+	–	–	+	–	–	+	+	–	–	–	–
3463. River water taboo	–	+	–						+		–	–	–	–	–	–
‡3464. Food taboos extend over ... days	5	5	5	10	3	5	5	–	–	–	6	5	6	5	4	28
†3465. Food taboos extend over ... yrs.	–	–	–	–	–	–	–	3	2	1	–	–	–	–	–	–
3466. Food taboos observed all subsequent periods	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3467. Girl eats outside	–	–	–	–	+	+	+	–	–	–	–	–	–	–	–	–
3468. Girl eats inside hut, dwelling	+	+	+	+	+	–	+	+	+	+	+	+	+	+	+	+
3469. Eats with woman attendant	–	–	–	–	–	–	–	+	+	+	–	+	–	+	–	+
3470. Girl uses own baskets	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
3471. Baskets kept; left in hut			+		+						+	+	–	–	–	–
3472. Baskets destroyed	–	–	–	–	–	–	–	–	+	(+)	–	–	–	–	–	–
3473. Baskets hung on tree			–				+	–	–	–	–	–	–	–	–	–
3474. Cane drinking tube used	–	–	–	+	–	–	+	–	–	–	–	–	–	–	–	–
3475. Basket "cup" used for drinking	+	+	+	+	+	+	–	+	+	+	+	–	+	–	+	+
3476. Ceremonial feeding by attendant	–	+	+	+	(+)	+	–	–	–	–	–	–	+	+	–	+
3477. Mother feeds girl, cleans teeth	–	–	+			+	–	–	–	–	–	+	+	+	–	–
3478. Girl's mouth wiped by attendant	–	+	+	+	+	+	+	–	–	–	–	+	+	+	–	+
3479. Girl chews plant substance	+	+	+		+	+	+	–	–	–	–	+	–	+	–	–
3479a. Plant substance stuffed in nostrils	–	–	–		+	+	+	–	–	–	+	–	–	–	–	–
3480. Girl sleeps little, fitfully	+	+	+	+	+	+	+	+	+	+	+	+	+	+	(+)	+
3481. No daytime sleeping, first day	–	–	+	+	+	+	+	+	–	–	–	–	+	–	–	+
3482. Charcoal in ears, to avoid bad dreams	+	–	+		+	–	+	–	–	–	–	–	–	–	–	–
3483. Bark burned above hut, to frighten evil spirits	–	–	–						+	–	–	–	–	–	–	–
3483a. Menstruant must tell her bad dreams		(+)	+	+		+	–	–	–	+	+	–	–	–	–	–
3483b. If dreams, doctored by special doctor		+	+	–		+	+	+	–	+	+	–	–	–	–	–
3484. Girl rises early	–	–	–	–	–	–	–	–	–	–	–	–	+	–	+	+
3485. No talking during seclusion	–	–	–	–	–	–	–	+	–	–	–	–	–	–	–	–
3486. Little talking	–	+	+	+	+	+	+	–	+	+	+	+	+	+	+	+
3487. Must talk softly	+	+	+	+	–	+	+	–	+	+	+	+	+	+	+	+
3488. Cannot laugh aloud	+	+	+	+	–	–	–	–	+	–	–	–	–	–	–	–
3489. Girl avoids all men in daytime	–	–	–	–	+	+	+	+	+	+	+	–	+	–	–	–
3490. Avoids all hunters	+	+	–	–	+	+	+	+	+	+	+	–	+	–	–	–
3491. Old women visit girl	–	–	–	–	–	+	+	+	+	+	+	+	+	+	+	+
3492. Old women instruct girl	–	–	–	–	–	(+)	+	–	+	+	+	+	+	+	+	+
3493. Gazing at any fire taboo		+	+	+				–	–	–	+	+	+	+	+	–
3494. Gazing at sun taboo		+	+	+	–	–	–	+	+	+	+	+	+	+	+	–
3494a. Weak eyes, if gaze at sun		–	+	–	–	–	–	+	–	+	–		–	+	–	–
3495. Gazing at moon taboo		+	+	+	+	–	–	+	+	+	+	+	+	+	+	–
3496. Gazing at sky taboo	–	+	+	+	+	–	–	+	+	+	+	+	+	+	+	–
3497. Looking around taboo	+	–	+	+	–	–	–	+	+	+	–	–	+	+	+	–
3498. Looking at acorns taboo	o	o	–	–	–	–	o	+	+	+	–	+	+	+	+	+
3499. Looking at any wild crops taboo	+	–	–	–	–	–	–	+	+	+	–	+	+	+	+	+
3500. Gaze would "kill" crops		–	–	–	–	–		–	+	+	–	+	+	+	+	+
3500a. Crossing streams taboo		+	+	+	+	+	+	+	+	+	–	+	+	+	+	+
3501. Menstruant bathes daily	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3502. Menstruant bathes after flow ceases	–	+	+						+	–	+	–	+	+	+	–

D00 398. MF, MM: Roasted.
399. Eggs of red ant.

Foods taboo to special groups.--(M, men; W, women; Y, youths; y, young women; b, boys; g, girls.)
401. SE: Brains only taboo to Y, y, b, g. At: Head to M, Y, b. AE: Head to M, Y, y, b, g. AW: Head to Y, y, b, g. WT, WM: Head to Y, y, b, g. WS: Head to y. MM, MV: Head to Y, y, b, g.
402. Mo, AW: Taboo to all except old man, old woman. At: To M, Y, b. AE, WT: To b, g. WM, MM, MF, MM: To Y, y, b, g. AE: If b, g eat deer heart, own heart will pound too fast.
403. SW: Taboo to Y, y. AW, AE: To b, g. WT: To y. WM, MF: To Y, y, b, g. NS: Eaten chiefly by b. MM, MV: Denied eaten chiefly by b.
404. SW: Taboo to b, g. AW, WM, MM, MV: To Y, y, b, g. AW: If eaten by member of tabooed group, his or her knee joint will slip out when trying to run.
[262] 405. Kl, WT, MV: Taboo to all. SE, SW, At: To all except old men, old women; boiled, soup drunk. AW, AE, WM, MM, MM, NS: Taboo to Y, y, b, g. SW: Young boy made to shoot at fawn fetus, before latter eaten, to give boy luck.
[262] 406. Kl, AW, WT, MF, MV: Taboo to all. SW, AE, WM, MM, MM, NS: To Y, y, b, g. Kl, Mo: Afterbirth taboo to all. SE: Informant uncertain. WM: To Y, y, b, g. At: Bear fetus skinned, given to old women to eat, because meat tender.
407. At: To all except old men and old women. WT: To y. MM, MF, MF, MM, NS, MV: To Y, y, b, g.
[262] [887] 408. Kl: Anyone may eat liver, but principally old people do, because it is easy to chew. Mo: "Old people eat it." SE, SW: Eaten raw by hunter, on spot. At: To Y, b. AW, MF, MM, NS, MV: To Y, y, b, g. WT: To b, g.
409. WM, MF, MM, NS: To Y, y, b, g.
410. MM, NS: Twin plums also taboo to y; would have twins. Denied for MF, where no wild plums in area, and for MV.
411. Mo, At: To Y, y, b, g. AE: To b, g. WT: To all. SW: Small children cannot eat grouse; if do, have yellow mark in eye, on neck. At: If eat duck's feet, cold weather will ensue.
412. SW: Grouse and fish. If eat these together, will not be able to catch either afterward. At: Fish and deermeat. WM: Salt and deermeat. MM: Salt and bear meat. MV: Venison and bear meat.

Food preparation.--
414. Mo, MV: Often burn fishbones, but "no rule about this; don't want children to step on the bones." SW: Fishbones saved, dried, pounded; ground salmon bones cased in salmon bladders or "floats" for storage.
[262] [252] 415. Kl, Mo, At, MM: Backbone of deer only and then only when it has dried meat on it. SW: Ground deer bone regarded as poisonous; persons eating marrow always careful not to swallow small flakes of bone, as this would cause death; no medicine known for such an accident.

000 Ornaments.--

[30] 1649. Kl: See note 1614.

1652. SW: When hole healing, only.

1654. No specimens of these shells seen; described as "flat, thin, round shell with hole made near edge"; 2-3 pendent from buckskin thong.

[30] 1656. Kl: See note 1614. MM: Worn by women. NS, MV: By men and women.

1657. MV: Worn during dances only.

1662. MV: Small feather-decorated basketry-plaque pendant.

1665. MV: Milkweed gum, in black pattern.

1671. AW: Shaman only; yellowhammer tail feather. See note 1900.

1672. AE: Only when ear healing.

1677. AE: Possibly dentalia used, as informant described nose plug as sharp at both (?) ends, and slightly curved.

[30] 1678. Generally burned on end, and used only when hole healing.

1679. AW: Feather, or quill alone, only when hole healing. Use of quill denied for all other groups.

1684. SW: Worn by children only. AE: "Great style"; worn at dances only.

1691. SW: Strung with double string, so beads lie flat.

1692. SW: Obtained from Karuk.

1696. Mo: From seeds which squirrels, rats, have gnawed hole in. SW: See Dixon, Shasta, fig. 94. Buy these from Wintu in 2 colors, black (roasted) shells, brown (natural) ones. At: Widows in mourning also make pitch beads, wear them as necklace, bracelet.

1697. Distribution of sweet grass throughout entire area unverified; absence noted only when informants positive on point.

1698. SW: Girls, playing, put flowers in hair, ear, nose, around neck. "Often speak of wildflower patches; how pretty they look, how the flowers brighten up the scene." AW: "Don't pick wildflowers, but speak of them, say how pretty they look."

[30] [88?] [82?] 1699. Usually made from hair cut in mourning. Kl: 6-7 strings of human hair; worn as ornament by old women only; qai'hlis.

1701. From girl's puberty on.

1703. SW: See note 1698. MM: Dancers wear flowers; "they like the flowers; when they see them blooming they make strings of bunches of wild 'orange blossom' flowers tied together, and wear them on their head, or in their ears, or as a necklace. They want to be pretty. They take yellow button flowers and string these, piercing them with a bone awl, and tie them on their heads; women wore these when just sitting around making a basket. If a woman had part of the strand left, she put it in her ears." MV: Worn by women for Spring dance (weda); also by boys, girls playing.

000 4032. SE: Sprinkle water, medicine around house as body is removed through wall. Purification of house as corpse removed denied for Kl, Mo, all Maidu and Nisenan groups. SW: Through wall on E side of house (see note 4093). WT: Through hole torn in wall at back of house, opposite entrance.

[764] [783]

4036. AW: But see note 4136.

Funerary procedure.--

4040. SE, SW: 1-2 nights.

4043. At: Wail throughout night while body is in house; continue wailing and dancing next day until body buried near sundown.

[764] 4045. Kl: Mourners wail throughout night as body lies on pyre, before being burnt early next morning; no dance.

4046. SW: "Whenever you go to a funeral always take some money with you. You get something back again for whatever you take there." WT: See note 4028. NP, NS, MV: Gifts buried or burned with corpse.

4047. AW: Mourners merely "jump around as they cry on viewing corpse."

4048. SE, SW, At: Mourners wail ritually as they dance around corpse. MP, NP, NM, NS, MV: Mourners hold "fire dance" in assembly house; wail, dance, circling corpse 4 times. MV: Such dance held only when important man dies.

4049. SE, SW: Wear fir or willow boughs. SE: Mourners whip each other on legs with boughs they are carrying; therapeutic measure. SW: Women also bring ipos roots in their basket caps. At: Mourners bring cedar boughs into house of death; when through dancing boughs piled and burnt, to purify house if relatives of dead plan to continue using house.

4051. SW: Ipos roots women bring also laid beside corpse.

[764] 4052. Kl: Everyone in house collects ashes in basket from fireplace of dwelling, talks to dead person's spirit, then sprinkles ashes toward W. AW: As body is borne from house to grave, 1 old woman takes basket of ashes, another old woman basket of water, and they throw water and ashes behind line of people, for entire journey from house to grave. The 2 old women wail "too bad, too bad" as they perform this act to keep spirit of deceased away.

4053. Mo: Not old enough to realize what is happening; likely to laugh, play.

[764] [537] [887] 4056. Generally given by "old man, wise man," who is not undertaker. AW: "At grave old man may talk crossly; then people know he is going to hire a doctor to kill the poisoner [who caused death of person being buried]. Or else old man tells the people there not to mourn too much; only a few years. 'You can cry a little bit; some of you will dream good luck, with a little cry[ing]. Don't tell anyone, if you dream good, or else you'll lose it [the good luck].'" WM: At funeral old man talks to spirit of deceased, tells it where to go, upward to sky dance house

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eat together from individual basketry dishes, taking their food only after the father has prayed and made offering to the sacred places.

When the meal is over, the family disperses to its chores. Mothers look to babies; and here and there an old woman squats upon the rooftop, grateful for the warmth upon her aged limbs, grooming a grandchild and dressing its hair with a porcupine-tail comb. The younger women have moved to the mat lodges where they have stored the basketry supplies laid in last fall; they work with deft fingers, sewing or weaving tule mats or twining baskets. If the firewood is low, those who are free, both men and women, will sally forth to knock down low-hanging limbs. Several of the men have gone out of the marsh to seek the tracts that are still unfrozen, taking to their canoes to hunt waterfowl with bow and bunt or to wield the two-pronged fishing harpoon. Others remain to mend their gear. From time to time, several men will retire to one of the small, semisubterranean sweat-houses to cleanse themselves with steam and prayer, a ritual followed by a quick plunge in the river. When the men are done, a party of women takes its turn. At intervals, children burst into the house for a bite of food, but the family will not eat together again until evening.

When night begins to descend, the mat is once more drawn across the hatchway and a large fire is kindled in the hearth. In its light, a few individuals, young and old alike, play the ring and pin game, attempting to skewer the loop on a tule ball with a porcupine quill. To do so is called "splitting the moon"[13] and is said to hasten the advent of spring. String figures must not be played in this season, for they make the months grow longer. As the fire falls into glowing coals and the dogs outside turn about and bed down in the snow, one of the elders takes up a tale of the myth times. Shadows leap and advance and the children sit spellbound upon their mats as the voice summons up the crafty Mink and his mischievous younger brother, Weasel, the vain and odorous Skunk, the mournful odyssey of Swai's child, orphaned by his own hand, the Chipmunk sisters and their marriage in the sky world, dire Owl, and Gmukamps, that amoral and protean being, and his shining son, Aisis.

At the height of midwinter, while supplies are still ample,

226 large fish, there is a harpoon with two detach-
868 able heads; the boy learns its use after he has mastered the other spears. Fish are often speared at night by torchlight. Here again it is the father who instructs the boy.

[227] Fish are also taken in a triangular dip net used from the bow of a canoe. This net is large and cumbersome, so that only a strong adult is able to manipulate it when full of fish. Younger fellows of ten or so help by beating their canoe paddles against the side of the boat to scare the fish toward the net. If they are in shallow water near the shore, the paddles are slapped against the tules. Often, a boy paddles the canoe while his father handles the net in the bow.

Line fishing is not of great importance, but this method is sometimes used and is often the first method a boy learns (usually by himself or from older boys); it is also the only one at which women occasionally help. There are at least two varieties of bone hook which are attached to a nettle-fiber line. Boys catch crawfish in their hands to use as bait.

227 The manufacture of nets is an important
887 winter occupation of the old men and a few old women. Both men and women twist the nettle fiber into twine. Children like to watch the net making because they enjoy listening to the old people gossip or argue about how many months remain before the spring fish run. However, the children never help with this process. A fully grown man learns to manufacture nets from the old men. The manufacture of fish spears and harpoons is also left to mature men.

501 Before taking part in certain types of
868 fishing, boys must know how to handle the canoes. This same ability is required for girls before they can go after water-lily seeds. Most families have two or more dugout canoes of varying lengths, which can be propelled by either pole or paddle.[85]

[857] Riding in canoes is not a new experience to the child, for infants on cradleboards are taken out in them. Older children often go out with their mother or father and sit or stand in one end of the canoe. The boat is apt to be unstable, and the child is warned not to tip it by moving around.

Parents need not urge children to learn how to handle a canoe, for they are all eager to do so. As one man put it, "Nowadays every kid wants to have a car. It used to be like that with canoes." Indeed, children sometimes "borrowed" canoes when no adults were present.

> The women were all out getting wokas so another girl and I took my aunt's extra canoe. I didn't know how to work the pole. I held onto the end of it and kept pushing till I almost fell over the edge of the canoe. Some people came by in another canoe

[85] See Coville (1897), p. 89; Adam (1904), p. 728; Barrett, pp. 247 f.; Spier, pp. 169-171; and Voegelin, elements 858-893.